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THE REVIEW OF RELIGIONS

NOVEMBER 1961

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S. D. AHMAD

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The Review of Religions

A monthly magazine devoted to the cause of Islam

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man. but it does not give any assurance to publish all articles. nor does it accept any responsibility for views expressed by contributors.

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نحمده ونصلي على رسوله الكريم

The Review of Religions

RABWAH, WEST PAKISTAN

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What are we up against in the modern age?

The answer to the Question is in a way simple. One could say in three words "apathy towards religion". But that does not convey much. We have therefore to go deeper and make an analytical study of this apathy ; its causes, its manifestations and the pre-occupations that have fettered human mind. We are living in an age of great enlightenment when men are conscious of their needs, of their potentialities, of their rights and even to a large extent of their duties and the leading sections among them have succeeded in having such a grip on human minds and emotions that they are capable of swinging currents of thought on international level from one extreme to the other and the potential of this leadership has attained dangerous proportions in terms of the mischief it can do on a global scale.

In the midst of this terrible vortex, Islam finds itself a lone but certainly not a forlorn fire-fighter. It has not only to stem these dangerous currents but to turn their direction to channels of abiding peace paved with the concrete of a living faith in the eternal graciousness of God and the essential brotherhood of man.

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The currents that the Ahmadiyya Movement which is commissioned to join this great battle on behalf of Islam, has to contend with, are twofold. In other words, they are two facets or more precisely two expressions of one and the same outlook on life. But in their detailed working they have travelled so far away from their origin that they are running headlong in opposite extremes and threaten a head-on clash foreboding a catastrophic end of humanity. One of these currents is materialism of the Christian West and the other is that of the Eastern bloc headed by Soviet Communism.

The Ahmadiyya Movement had a long-drawn battle with the Christian Church in which the latter could never improve on its record of being the second best. Christianity suffers from certain natural drawbacks, it is less of a religion and more of a faith. It has failed to reconcile the so-called Divine and man composites of Christ and sought retreat in the doctrine of Kenosis turned upside down. Its vicarious atonement theory and tripartite conception of divinity have degenerated it into at best a simpler form of paganism. It founded no culture as it was reared in the traditions and heritage of the Roman Empire and therefore became easily paralysed into a week-end ritualistic excursion and to fill

gaps was reduced to coining alluring theories and pious platitudes and idealistic illusions which have no reference to hard facts of corporate life. Nevertheless it wields tremendous power over the lives of millions of men because it demands little except formal faith and perhaps a small contribution but condones much even gross indulgence in wildest orgies. In history, its role has been that of a vanguard of political imperialism and objective truth has been of the least concern to its leaders. And now it finds itself at the mercy of the sordid trends of mundane passions it once encouraged to save its own entity and to destroy the spiritual values that dominated life in the Muslim world making it once a conquering and expanding power at the expense of Christian lands and souls.

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Materialism is, briefly speaking, a philosophy of universe which recognizes material expressions as the abiding principles of things. Democritus, its first systemetic exponent, laid down the fundamental proposition that all activity could be interpretcd as the movement of atoms. Thus differences in quality were explained away as owing their origin to difference in the number, size, shape and configuration of atoms and it was said that movements were determined by eternal laws. Human soul, it was argued, was a material expression and consisted of fine and smooth atoms and their motion spelled life. He repudiated the idea that there were any immaterial active entities. These principles have remained the basic characteristics of all subsequent materialist philosophies which have become so many powerful schools of thought and have played a great role in dislodging religion

in the Western countries and in undermining Faith in the Eastern continents.

To the Epicurean materialists death had no abhorence, for it meant the dispersal of fine atoms which constituted the soul which lost consciousness in its annihilation and therefore could not be subject to pain. They further denied external interposition of purposive and spontaneous stimuli in the natural course of atomic activity.

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Stoicism, another school of materialistic philosophy, interprets all ethical thought such as conventional morality, equality of men and consequent illegality of slavery as propostions in physics and expressions of the organization of bodies.

With the development of scientific investigation, speculative materialism sought mechanical explanation of all natura phenomena. Cartesians went to the extent of proclaiming that human behaviour was a mechanistic expression. Hobb's materialistic philosophy advanced the fundamental proposition that all change is motion and physics, machanics, geometry, ethics, politics are concerned with effects of motion in nature, in mind and in society. According to him the self-preservation impulse of men is the fundamental law of motion in human behaviour. This impulse, enlarged to the bigger group that is the human society, finds expression as a code of peace as against a war of mutual destruction. This theory formed the basis for Hobb's principle of political absolutism.

Hobb's materialism provided stimulus to the philosophers of the French Enlightenment who held the view that all ideas and knowledge were sensation

arising from the movement of matter and that mind was a function of the matter similar to light, heat and sound. In other words mental processes were subject to the same mechanical laws as governed matter.

The French and German philosophers of the 19th century were conscious of their materialistic systems but they wanted a stick to beat down authoritarian role of the Church. The acceptance by St. Aquinas of the theory that matter was the principle of individuality furnished them with good ground to demolish the church, its beliefs in original sin and in angels and in souls awaiting resurrection after death of the body. The ethics of materialism were obviously centred around physical pleasures and sensuous enjoyment. The revolt against the church was thus a natural corollary of the materialistic explanation of life and since Christianity alone represented religion in the West, Islam, too, came under similar attacks as it likewise claimed a super-natural source and placed emphasis on life after death, making earthly existence subject to a spiritual morality that treated the physical aspects of life as means to a great end and not ends in themselves.

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In the great search for social justice, a new materialism took shape and has developed in our times into a systematic, organized and open challenge and threat to the collective heritage of mankind, to religion, to culture, to freedom of conscience, to freedom of person and to traditional family life and rules the biggest slave empire in history. This danger is the Marxian variety of materialism, commonly called Communism, though in practice it has not yet reached that stage. In order to understand Communism we must have a brief but

clear idea of its basic theories. Marxism believes in the primacy of matter and propounds a characteristic philosophy of nature and insists on a dialectical analysis of nature which it regards as the basis of class struggle. According to it, the original idea is the first step in the dialectical cycle; it is called the thesis. It invariably contains seeds of contrariness. The second stage is the development of the original thesis into antithesis, or negation of the first stage. This inter-clash of the contraries posited in the original idea further led to the third stage called the synthesis, a union of the positive content of truth contained in both the orignal thesis and its second-stage development, the antithesis.

Applied to nature, dialectical materialism, presumes that

1. Matter is composed of opposites and is self-sufficient.
2. Its contradictory nature impels it to motion.
3. This motion is in itself a negation, motion in organic life results in the replacement of new cells.
4. It is always tending towards higher development.
5. It is also evident in organic life that in this motion towards development there is sudden transformation from quantity to quality. The emergence of the new forms even of man is thus a 'leap' in nature, a sudden production of a qualitatively new reality due to a quantitative development in an existing reality: Instances in point are mechanical force changed into

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heat, heat into light, light into chemical affinity, chemical affinity into electricity and electricity into magnetism.

According to this theory of nature, matter is subject to three laws. The law of opposites which according to marxism by its very nature promotes motion, dispenses with the need of the Prime Mover from outside the matter itself. The second law is the law of negation which explains development according to law without the intervention of an intelligent law-giver transcendent to matter. The third law that explains the emergence of new forms is called the law of transformation. This qualitative development takes place after organic matter has evolved to a very high degree. According to Communists this philosopy of nature removes 'the last vestige of a creator external to the world.' A further inference is that there is no basis at all for the exaltation of man over other animals.

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(a) Marxian Philosophy of state

1. According to Marxian theorists the ownership of private property changed the primitive communal structure of society into one of property relations and eventually into classes of the exploiter and the exploited.

2. When class antagonism threatens vested interests the exploiters call into being an organ of power to maintain 'law and order' that is, laws that will maintain the *status quo* and such an organ is the state, an after-growth of society yet supreme over it and gradually becoming more and more di-

vorced from it, owing its origin to the irreconciliability of class antagonism and a product of economic evolution of society; its purpose thus being protection of private property and its function being oppression.

(b) Marxian Philosophy of history

(*a*) The means whereby man produces his necessities of life and the exchange of these products is the fundamental driving force of history.

(*b*) The mode of production determines the nature of social relations, the sum-total of which is known as society.

(*c*) The ideology of a society is determined by the current mode of its production of necessities.

(*d*) The ideological force is primarily represented in the state which is a creation of society and called into being for the purpose of preserving the interrelations of the society for the proper production of its necessaries of life and their distribution.

(*e*) The economic structure of society is the key to the understanding of the super-structure of judicial and political institutions and religious and philosophic ideas of a given period.

(*f*) Within this group arise two classes as a result of ownership or non-ownership of means of production, their clash of interests resulting eventually in class struggle and revolution. Thus changes in modes of produc-

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tion and exchange of commodities to be sought in economics of particular age.

(*g*) The dynamic force that accounts for progress in history is to be found in the class struggle—the struggle between the exploiters and the exploited.

(*h*) The government is invariably lined up with the exploiting class or the political regime in power and its overthrow is therefore a necessary step that the oppressed class must take.

(c) Marxian Philosophy of morality

According to Marxists the code of morality of a society is the offspring of its method of production and reflects its consequent class interests being in effect a mere preservative of the position of the exploiting classes. In a word, morality as commonly understood is always class morality, justifying now the oppressive role of the ruling class and again the revolt of the exploited. It is, therefore, that the economic system based on private property enjoins "Thou shalt not steal." But true morality is the one that promotes the interests and revolution of the proletariate and promotes the material well-being of the society.

The Theory of Revolution

According to communistic philospohy, when the mode of distribution of wealth is in conflict with the mode of production there is bound to be a revolution. First men laboured individually and received the fruits of their work individually but when, as in a capi-

talistic society, men work socially but the fruits of labour are appropriated by a few, the conflict is heading for an open class war culminating in a violent revolution. Communist justification for violence lies in the argument that the capitalistic society maintains its hold through state apparatus and that both that society and its protecting state must therefore be ruthlessly destroyed by violent means. Another feature of this theory of violent revolution is its international scope. For Communism victory in one state is meaningless—it is impossible because there is always the fear of intervention. Therefore to guard against a counter-revolution, the Communist revolution must be successful on a world scale.

(d) Marxian Philosophy of religion

(*a*) Fear of natural forces created God in primitive stages and with private property religion became a means of escape for the exploited and was attuned to the social and economic pattern of the period to offer man escape from the hopelessness of a life of economic slavery but actually serving to perpetuate and justify class exploitation.

(*b*) Religion is the opium of the people in as much as it teaches the rich their rights and the poor their duties and does not encourage activity for material improvement of the condition of the individual as it teaches renunciation and therefore is retrogressive and provides cheap justification to the capitalists for their exploitation of the poor by teaching them charity in earthly life and is

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serving even today to maintain inequality and oppression and teaches the exploited, slavish resignation to their fate making rebellion identical with blasphemy. It is, therefore, that it teaches patience, mildness, humility, forgiveness and charity. It is bound to disappear with the removal of economic exploitation.

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The Communist theory of success

The Communist theory of victory is grounded in the idealistic state of society when all exploitation and exploiters will have been wiped out and the stage will reach when poverty will have been banished and when all men come to the realization that work is the first necessity of life and that they must contribute to society according to their abilities receiving what is according to their needs and no more. Then and then alone the objective goal of Communism will have been realized in the affirmation by the masses that there should be no distinction made between mental and physical labour. The state at that stage will whither away. In that dreamland (1) there will be no organized government, people being so social-minded that they will become self-governing, united, working willingly and receiving only what satisfies their needs. (2) There will be no classes. (3) There will be no distinction between mental and physical labour. (4) There will be abundance of wealth because of no waste or class-wars. (5) There will be general harmony of interests and high cultural level.

The wave of materialism is spreading over the

entire globe as it is spear-headed by a power-drunk state which makes no secret of its aims of world conquest. The labouring classes have been its particular targets and playing to its tune threatening to disrupt all norms of conventional morality. The get rich fever is a virulent epidemic and life and its pleasures seem to have a greater weight with mass of men than any moral ethical or spiritual considerations. Under these circumstances the task of religious movements is hard and calls for tremendous sacrifice, effort and organization. The basic dangers that are involved in the struggle are:—

1. The belief that the entire universe is nothing but an expression of matter.
2. That there is no external intervention in its development or in other words there is no God.
3. That with the earthly existence the human life ends and therefore one should make the most of his opportunity to enjoy and indulge in sensuous pleasures.

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The threat that such ideas pose to religion is significant. The materialistic forces headed by Communism are the most organized and have one avowed objective, the ultimate realization of a goal of abundance for men, a sort of utopia where everybody would have as much as he needs. It is an avowed attempt to build the world on a new basis with a new outlook and with the one aim of relieving poverty. All this has to be achieved through violence. The motive force being hatred of the poor for the rich.

The search for an ideal society or an ideal world state has been long the concern of thinking men during the 19th century when the human family was well on the way to becoming closely inter-linked through quick means of communication and transport. The emergence of a new ideology with hatred as its driving force and dictatorship as its means of enforcement was the best that human mind in revolt against poverty imposed by tyranny could devise. The time was certainly ripe for a revolution and for a revision of inter-relationship between different sets of society. At that stage God personally intervened accepting the challenge of the violent Marxian thinkers and expressed His will and pleasure to reshape the world not on violence but on sacrifice, not on hatred but on love. He met the challenge through the Promised Messiah in three ways :

1. By means of His fresh revelation embodying prophecies and promises of future success of universal peace.
2. By means of fresh knowledge of His laws and scriptures granted to the Promised Messiah and his deputies.
3. By reopening the door of grace and reaching out personally to all seekers.

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During his life-time the Promised Messiah founded a new society of devout and pious believers, a society which neither recognized nor tolerated distinctions, its rich members felt honoured in serving their poor brethren and neither preferred worldly goods and pleasures to the bliss of the hereafter. This society as a continual organization was later provided for

in the will of the Promised Messiah which has been later worked out in the 19 items of the Tahrik-i-Jadid, a practical elaboration of the ten terms of initiation.

It is true that we are poor in numbers and poor in resources. The collossal challenge of the materialistic forces commands overwhelming power, influence, might and resources. But if the humble hosts of the Ahmadiyya Movement, a handful of ill-equipped workers, succeed in laying the monster by the heel and turn the trend of human thought towards the Divine-inspired way of life, will it not be a manifest victory of faith? Certainly all thinking men will realize that such a victory could not be the work of human hands and that unless God had willed it, such a mighty change for human welfare and peace could never have been possible of achievement. Therefore there is no ground for us to feel despondent or discouraged. At the same time it should not make us lazy or complacent. In fact we should bend all our little energies towards lending a helping hand so that we may become co-workers with God in His task of building a new heaven and a new earth.

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Among the most favourable forces working in co-operation with the newly revealed Divine scheme are certain modern developments, particularly in the field of natural sciences. Science is making rapid strides and it is becoming conscious of an orderly universe with a nature that is neither self-sufficient nor self-explanatory and working through a knowable, even predictable way. It is further recognizing the fact that the universe is a thought universe and the work of an Artist working outside time and space.

Songs of Ahmad :

The Matchless Scripture

A poem by the Promised Messiah rendered into English
by Sufi A. Q. Niaz

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The beauty and charm
Of the Holy Qur'an,
For every Muslim,
Is the Light of his life :
People go into raptures
Over the magic of the moon ; but,
For us, the moon of real charm
Is the Holy Qur'an.

The profoundest thought
Have I given to the matter :
Into this question I have gone
Very deep : but in all respects,
In the whole world,
There is'nt a book
Can be said to match it.
And neither is this a matter
For the least surprise : for being
The Word of the Gracious God,
It could hardly be expected
To have been otherwise.
Every passage of this Book,
Every single verse in it,
Is seen replete with the colour
And charm, and depth
Of a perennial Spring,

From the freshness and vigour
Of the Eternal Verities it reveals
For the benefit of mankind—
Even such that the like of them
Is not to be found
Either in the daintiness
Of flower-beds, nor in the grandeur
Of stately parks and gardens.
Of this Word of the Holy Yazdan,
There is no equal in the world.
A most precious Pearl
From Omman ! a sparkling Ruby
From the mines of Badakhsh'an !
Indeed, when you come
To think of it, how could
The word of mortal man rise
To the same height as the Word
Of the Almighty Lord
Of all the worlds ? On this side
Is immense Power, and boundless
Might : on the other Nothing
But an abject helplessness !
He in whose mighty Presence
Even the angels find themselves
Constrained to confess their ignorance—
In the force and quality
Of speech, how could a poor human
Creature rise to be His peer ?
It's not possible for him
To create as insignificant
A thing as the leg of an insect;
Then how, in reason, could he
Be expected to bring into being

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What constitutes the Light
Of Truth ? My good people,
For the grandeur and majesty
Of Allah, show some reverance—
Some respect, anyway, if there be
The least trace of Faith
In your hearts. To set up anyone else
As an equal with Allah is vile
Ingratitude and Unbelief :
Take care, for these be
The grossest lies you speak !
If really you have an adequate
Appreciation of the Unity of God,
Then how is it that you carry
So much of *shirk* concealed
In your hearts ? Alas, alas !
How heavy, indeed, are the veils
Of ignorance have descended
On your mind ! My friends,
You really walk in error—
Desist, in your composition
If there be the least
Fear of Allah. In our mind
We harbour malice for none,
No rancour, no ill-feeling,
And no enmity of any kind : this,
What we have here said, is only
By way of a humble advice.
As for the rest, wheresoever
There be a man with a pure mind—
Heart and soul we remain
Devoted to him !

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The Law of Apostasy in Islam

Dr. M. Nasim, London

—(III)—

The supporters of the doctrine that apostasy is punishable with death, sometime base their arguments on the examples of Hazrat Abu Bakr and Hazrat Ali. But if one analyses the incidents, it will be found that these bear close resemblance to the examples cited above in as much as they are cases in which the persons concerned, after renouncing Islam, sided with the enemies of the Muslims and fought with the latter.

It is alleged that Hazrat Abu Bakr fought against (1) the apostates ; (2) Musailimah ; (3) Tulaiha, the claimant to prophethood ; (4) Ummo Qurfa was put to death on account of her apostasy.

The success of the Holy Prophet of Islam roused the ambition of many people, and several pretenders arose who claimed to be messengers from God in several parts of Arabia immediately after his death. They organised several revolts in order to capture Medina, the Capital. The country was in an unsettled state and there were all sorts of rumours going round, and Medina was in danger of being attacked. Such was the condition of the country when Abu Bakr was chosen as the First Caliph. He first decided to despatch the army under Usamah to the Syrian frontier, the order of which expedition had been given by the Prophet before he fell ill. As the country was in a disturbed state, some Companions of the Prophet approached the Caliph not to send this army out of Medina thus leaving the capital without protection. To this objection he replied, "Who am I to withdraw the army that the Prophet of God himself ordered to proceed. Come what may, Medina may stand or fall, the Caliphate may live or die, but the Prophet's wish must be fulfilled."

This reply speaks volumes of the indomitable courage of the Caliph, and his implicit faith in the Prophet, and his devotion to him.

Tulaiha : He claimed himself to be a prophet, and sent his brother to rouse Bedouin tribes to the north of Medina and several other tribes who had accepted his claim also joined him, and they raised the standard of revolt. To disguise their real aim, some of them sent deputations to the Caliph, requesting him to exempt them from the payment of Zakat, the obligatory tax payable by a Muslim of means for the poor, as enjoined in the Holy Quran. This the Caliph refused to do. He realised the disastrous effect that yielding on this point would have. Exception in one obligatory item was likely to open the door for similar demands from others in which case there was a danger of Islam losing its hold on the country. After the departure of the deputation, Hazrat Abu Bakr addressed the Muslims and said, "The country has become unbeliever, and the deputation has seen that your number is small. It is not known when they may attack you either at night or in the day. Be ready for their attack."

Three days had not passed when they made a surprise attack on Medina.[1]

Thus it was that the very people who had come to ask for an exemption from the payment of zakat, were the first to attack Medina, and Hazrat Abu Bakr had to fight them. He defeated them and put them to flight. This had a great moral effect. In the meanwhile, Usamah had returned from his Syrian expedition. The Caliph put him in charge of the defence of Medina, and himself marched to Rabdhah (a place about three days' march from Medina) where the insurgents had collected. They were defeated, and joined the forces of Tulaiha.

The Caliph now turned his attention to put down the insurrection. Khalid bin Walid was sent against Tulaiha, and defeated him at the field of Buzakha. Tulaiha escaped to Syria, but ultimately accepted Islam.

Musailimah : Another claimant to prophethood was Musailimah. In the time of Caliph Abu Bakr he collected an army of some sixty thousand strong and attacked Medina.

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Hazrat Khalid, with a much smaller army was sent against him. In a fierce battle at Yamamah, Musailimah was killed and his army was routed. In this battle about seven thousand Muslims fell, including a large number of those who had committed the Holy Quran to memory.

Ummo Qurfa: This was also a case of rebellion. She used to incite people to fight against the Muslims. She herself had thirty sons, whom she used to instigate against the Muslims.[2] She was condemned to death as she waa a rebel against the state.

Thus the object of all these expeditions was to suppress the rebellion. It is the right of any government whether Muslim or non-Muslim to punish the rebels and to execute their leaders if necessary. Caliph Abu Bakr had every right to take all possible steps to safeguard the Muslim State which was threatened with rebellion on many sides, and these rebels were out to exterminate Islam. Any leniency on his part would have been a grave derilection of duty.

Some incidents of Hazrat Ali's Time

It is said that Hazrat Ali fought and put to death Kharijites, because they had renounced Islam, but let us see what are the actual facts. It is stated in Fathul Bari that Hazrat Ali sent a message to these Kharijites that he would not stop them from praying in the mosques, they would get their share from the war booty, and they would not be attacked first, unless they started the attack. But they did not agree and used to kill Muslims. It so happened that Abdullah bin Khubab, who was an officer appointed by Hazrat Ali passed that way along with his pregnant servant girl. They killed Abdullah bin Khubab and ripped open the stomach of the servant girl. When Hazrat Ali came to know of this, he fought with them.[3] About these Kharijites, Sir William Muir says :

> "They fought every year and in almost every Province against Ali and though continually defeated with great slaughter, they nevertheless fought on, and even when they had no chance, still as a point of faith and duty they fought."[4]

From the above authorities it is clear that Hazrat Ali did

not fight the Kharijites on the ground of religious differences, but because they had created trouble and endangered the peace of the country, and killed Muslim men and women, even the high officer appointed by him. These actions which Hazrat Ali had to take against Kharijites cannot be cited as instances in support of the proposition that Islam prescribes the death penalty for apostasy.

Moreover, even Hazrat Ali himself never denounced Kharijites as apostates as the following passage from Minhajus-Sunnah by Sheikh Ibn Tamima clearly shows :

> "Ashara has said that all Kharijites are unanimous in calling Hazrat Ali a Kafir ; but in spite of this Hazrat Ali has specifically stated that the (Kharijites) are believers and they are neither disbelievers nor hypocrites. Another fact is that the Companions of the Prophet did not regard Kharijites as disbelievers and that they used to say their prayers behind the Kharijite Imams."[5]

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Another incident is related about Hazrat Ali that according to Ikramah when some apostates were brought to him he burnt them alive ; but when Ibn Abbas heard of it, he said that the Caliph had not acted rightly, for the Prophet had said, "Punish not with God's punishment (*i.e.*, fire)."

Now this Ikramah was a freed slave of Hazrat Abbas's son ; and if this allegation is true then it would appear that Hazrat Ali acted in a way contrary to the teachings of the Prophet of Islam. An act like this cannot for a moment be attributed to Hazrat Ali, who had been in the company of the Prophet from his very early age; and had accepted Islam even before the birth of Hazrat Abbas's son. Moreover, he had received his training from the Holy Prophet himself. Hazrat Abbas's son had not that near approach or company of the Holy Prophet which Hazrat Ali had enjoyed. It cannot therefore be believed for a moment that Hazrat Ali either did not know the above saying of the Holy Prophet, or that he acted against his express directions. Moreover, in various authentic books it is stated that this Ikramah was a Kharijite. History bears witness to the fact that to give a bad name to Hazrat Ali various accusations have been made by his enemies ; and this is one of them.

Even if it be shown from any incident that any Companion of the Prophet did put any apostate to death, his act cannot be a binding authority on the Muslims. In Kashful Asrar Sharh Al-Manar (Vol 2, p. 99), which is an authority on the principles of jurisprudence, it is stated :

> "We follow the Prophets, because we have recognised them from their miracles, and they are free from lies and mistakes. Because they are innocent, we follow them ; but this is not the case with others, and therefore it is not binding to follow them. It is for this reason that Imam Shafei has said that we are not bound to follow the Companions of the Prophet, because if their sayings or actions would have been binding, then they too would have asked people to follow the Companions of the Prophet, just as Prophets do."

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Again on page 100 of the aforesaid book, it is written :

> "It is stated from Hazrat Omar that he wrote to Shuraih that he should decide aceording to the Book of God, and after it, according to the traditions of the Prophet, and after that according to his judgment."

He did not say that after the traditions of the Prophet according to what he (Caliph Umar) said.

It should be noted that the details of all cases of apostasy have not been preserved. It is a well-known fact that these were the times of political unrest and war, and it is clear from the historical records that in those days apostasy did not mean renunciation of Islam only, but that all these apostates used to join the ranks of the enemies of Islam, and they were just as dangerous as other open enemies of Islam. They were traitors, which is a crime of attacking the safety of a sovereign state or its head. It is a crime punishable with death in all the states of the world and in all ages.

In Germany, the punishment of traitors by Frederick II was by wrapping them in lead and throwing them into furnace. In The Encyclopaedia Britannica 11th Edition, it is stated :

> "In England the punishment of treason at Common Law was barbarous in the extreme. The sentence in the case

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of a man was that the offender be drawn on a hurdle to the place of execution, that there he be hanged by the neck, but not until he be dead, and that while yet alive he be disembowelled and that then his body be divided into four quarters, the head and quarters to be at the disposal of the crown. Until 1790 at Common law a woman was drawn to the place of execution and there burned. In that year hanging was substituted for burning in the case of female traitors. In 1814, the part of the sentence relating to hanging and disembowling was altered to hanging until death supervened. Drawing and beheading and quartering after hanging was abolished in 1870."

Trials for treason in Great Britain and Ireland were at one time frequent and occupy a large part of the numerous volumes of the State Trials. To mention only a few—Fisher, More, the Earl of Surrey, the Duke of Somerset, Anne Boleyn, Lady Jane Grey, Sir Thomas Wyatt, Cranmer, Mary Queen of Scots, Sir Walter Raleigh, Stafford, Laud and Sir Henry Vane were all tried for treason.

In France it is a capital offence for a Frenchman to bear arms against France, or to plot with a foreign Power or its agents to commit hostilities.

From the facts stated above, it is clear that neither the Holy Quran nor the practice of the Holy Prophet support the theory that apostatsy is punishable with death. Indeed the author of Fathul Qadeer, which is a book of high authority is very clear on this point. He says :

> "It is permissible to put an apostate to death only if it is necessary for the purpose of war, but it should not be a punishment because he has become a disbeliever, for the punishment for disbelieving is much higher in the eyes of God. Thus the death penalty is only confined to the person who has committed an hostile act against the state, and this can be committed by men only, and it is for this reason that the Holy Prophet of Islam has prohibited that women should not be killed in battle, as they did not take part in the battles."

Again on page 390 of the same anthority it is stated :

> "There is no killing without fight, as it is not permissible to put anyone to death for his disbelief only, and it is for this reason that a blind, or other disabled person should not be put to death."

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It is said that if a person renounces Islam, he is guilty of rebellion against Islam, and because the punishment of rebellion is death, so an apostate must be put to death. The question is against which State an apostate has rebelled. Is it against a worldly Muslim State, or against the heavenly Kingdom of God ? If a person renounces Islam, does he automatically become a rebel against a Muslim state ? Is it a crime to renounce the faith of one group and accept that of another group ? Suppose in a Muslim State Christians, Muslims and Budhists are living, and a Christian becomes a Muslim. Will he automatically become a rebel against the Muslim state ? The answer will be an emphatic NO, as everyone will agree that by the change of religion he has not committed any crime. It passes one's understanding why should it be otherwise if a Muslim changes his religion and becomes a Christian. So long as he does not commit any hostile act or join its enemy, he does not commit any crime. In no constitution of any country in the world is the changing of one's religion considered to be a treasonable act. An apostate is at best a rebel against the Heavenly Kingdom, in asmuch as he does not believe in the Messenger of God. But his punishment rests with God who punishes the rebels, as well as rewards the good. God says about the punishment of the apostates :

> And whoso from among you turns back from his faith, and dies while he is a disbeliever, it is they whose work shall be vain in this world and the next. These are the inmates of the Fire and there they shall abide. (2 : 218)

Again it is stated in the Holy Quran :

> And those who believe, then disbelieve, then again believe, then disbelieve, and then increase in disbelief, Allah will never forgive them nor will He guide them to the way. (5 : 138)
>
> Ye who believe ! Whoso among you turns back from his religion, then let it be known that in his stead Allah will

> soon bring a people whom He will love and who will love Him, and who will be kind and humble towards believers, hard and firm against disbelievers. (5 : 55)

Once this doctrine that apostasy is punishable with death is accepted as correct, it will lead to religious persecution in its worst form, and revive the Middle Ages era of the Inquisition, which was the name given to the ecclesiastical jurisdiction dealing both in the Middle Ages and in later times with the detecting and punishment of heretics. It will have far reaching consequences, and would condemn Islam as a religion of fanatics. It will end in complete intellectual paralysis for it will prevent a Muslim from trying to study the subject of religion with a view to choose for himself any religion he likes, for in case he decided to change it, then he should be confronted with the punishment of death. This is against the direct teaching of the Holy Quran, which again and again lays emphasis on reason and thought, advises toleration and prohabits in clear and unequivocal terms that there is no compulsion in religion. (2 : 57)

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This doctrine seems to have crept into Islamic jurisprudence either through misunderstanding or deliberate perversion of facts to support it. As has been shown above, it is against the specific and direct teachings of the Holy Quran, the precepts and sayings of the Holy Prophet of Islam. It should be remembered that the example of any person, however eminent he may be, cannot be cited in support of this doctrine, because it is against the teachings of the Holy Quran and the Holy Prophet. If there is any such example it should at best be considered as an individual act of the person not in any way binding upon the Muslims as such.

The example of the Holy Prophet in expressing disapproval when a non-Muslim was killed by Usama bin Zaid, after he had recited Kalima by telling Usama whether he had peeped into his heart to find out if he was telling the truth, is very significant. This incident clearly indicates that a declaration by one that he was a Muslim was sufficient to bring him within the fold of Islam.

Once in 1943, while Quaid-i-Azam Mohammad Ali Jinnah

as President of The All India Muslim League was carrying on his struggle for the achievement of Pakistan, he was asked by a Sunni Maulana to expel Ahmadies from the Muslim League on the ground that according to him, they were apostates. The Quaid-i-Azam said in reply, that if he were going to make an inquiry into the fact as to who was a Muslim, there would be no League left, as each one of the sects had declared the members of every other sect besides his own to be an apostate. He said that any-one who called himself a Muslim, and was regarded as such by non-Muslims, was a Muslim.

As regards the fatwas of the so-called Ulema, it seems to be an old practice that in every age and every country, some theologians can always be found who would twist and turn the teachings in religious books to suit the whims and caprices of the ruling Power, or to suit their own selfish ends.

About the fatwas, Sir Syed Ahmad Khan, the Founder of the M.A.O. College, Aligarh, now known as the Muslim University Aligarh in India, says :

"Muslim lawyers have always shown great readiness to issue fatwas according to the exigencies of the time. When Al-Saffah, founder of the Abbaside dynasty overthrew the Omayyad Power in 754 A.D., and his successor Al-Mansoor transferred the seat of government from Damascus to Baghdad, 'Khalifa' became a fixed title for the rulers, and all Abbaside kings bore that title. During the Khilafat of Al-Muqtadir Abbasi, another Khilafat was set up in Africa by Abdullah-al-Mehdi with its seat of government at Kairwan. The new Khilafat was founded in 909 A. D. In 755 A.D. Abdul Rahman Al-Dakhil entered Spain and founded a new Omayyad dynasty in that country. Abdul Rahman Nasir sat on the throne of Spain in 912 A.D., and assumed the title of Khalifa. Thus there were three Khalifas at one and the same time, they (Ulema) gave fatwa of their legality. When a non-Quraish dynasty established its power in Spain, the learned Ulema gave the usual fatwa to the effect that to be a Quraish was not an indispensable condition for a Khalifa. When men of dissolute lives became Khalifas, the theologians again

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rose to the situation and declared that a Khalifa need not be just or innocent or the best of men, and if he was wanting in any of these virtues, he could not be deposed. .....Akbar, the Moghul Emperor, who invented a new religion and pretended to apostle-ship, received from the theologians the title of Just Imam."[7]

In recent times, when in 1920, Mr. Gandhi started his first Non-co-operation Movement against the British Government in the then united India, by asking the Indians to resign government service, including the police and army, to boycott Government and Government-aided educational institutions, and renounce the titles given by the British Government. At that very time the Muslim community was very much agitated over the harsh terms imposed on Turkey after the First World War, by the Treaty of Sevres. For the preservation of the Khilafat of the Sultan of Turkey, and the revision of the aforesaid treaty, the Muslims of India started a movement called the Khilafat Movement. In order to win the support of the Muslims, Mr. Gandhi very cleverly announced his support for the Muslim movement. No less than five hundred Ulema gave a written fatwa that the above-mentioned steps proposed by Mr. Gandhi were in accordance with the teachings of Islam.

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Then again some Muslim theologians gave a fatwa just about the same time that India had become Darul-harb, that is a place actually at war with the Muslims that the Muslims in India should migrate. At that time King Amanullah was on the throne of Afghanistan, and was not on very good terms with the British Government. To spite the British, and to cause them embarrasment, he announced that he would welcome the Muslims from India, if they decided to migrate to Afghanistan. Acting on this fatwa, thousands of Muslims sold all that they had and began to migrate to Afghanistan. Very soon the Afghan Government realised that it was not possible to settle so many Muslims from India ; it was much more than it had bargained for. Their attitude changed and they began to harass these Muslims from India. Hundreds died on the way, and hundreds found themselves stranded in Afghanistan. The then Government of India arranged through its Ambassador at Kabul for their repatriation to India.

The curious part of this tragedy was that not one of the Ulema who had given that fatwa cared to leave India. From these examples it is evident that no reliance can be placed on the fatwas of these theologians, but it does not mean that the entire lot is to be condemned. There are noble exceptions, but they are few and far between.

If Islam is a missionary religion, and we are enjoined by the dictates of the Holy Prophet to preach his message to the whole world, how can it be done if, consistant with the aforesaid doctrine, preaching of religions other than Islam is prohibited in a so-called Muslim State. If a Muslim State prohibits the preaching of a religion, say Christianity, then no Christian State will permit the preaching of Islam in its territory.

Some of the Ulema who were examined before the Inquiry Committee had no hesitation in making the startling statement that it was not possible for a Musalman to be a faithful servant of a non-Muslim state ; and Maulana Maudoodi said :

> "I should have no objection even if the Muslims ofIndia are treated in that form of Government (based on Hindu religion) as *Shudras* and *Malishes*, and Manu's laws are applied to them, depriving them of all shares in Government and the rights of a citizen."[8]

Commenting on this, the authors of the Report say :

> "The ideology advocated before us, if adopted by Indian Muslims, will completely disqualify them for public offices in the State, not only in India but in other countries also which are under a non-Muslim government. Muslims will become perpetual suspects everywhere and will not be enrolled in the army because according to this ideology, in case of war between a Muslim country and a non-Muslim country, Muslim soldiers of the non-Muslim country must either side with the Muslim country or surrender their posts."[9]

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Professor Arnold cites the examples of some Muslim rulers who did not put apostates from Islam to death. He writes :

> "Forcible conversion was forbidden in accordance with the

precepts of Quran : Let there be no compulsion in religion."

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Then again :

"Wilt thou compel men to become believers? No soul can believe but by permission of God." (10 : 99, 100).

The very existence of so many Christian sects and communities that have been for centuries under Muhammadan rule is an abiding testimony to the toleration they have enjoyed, and shows that the persecutions they have from time to time been called upon to endure at the hands of bigots and fanatics, have been excited by some special and local circumstances rather than inspired by a settled principle of intolerance. During the crusades the Christians of the East frequently fell under the suspicion of favouring the invasion of their co-religionists from the West, and in modern Turkey the movement for Greek independence and the religious sympathies it excited in Christian Europe contributed to make the lot of subject Christian races harder than it would have been, had they not been suspected of disloyalty and disaffection towards their Muhammadan ruler. At such time of persecution, the pressure of circumstances has driven many unbelievers to become—outwardly at least—Muhammadans, and many instances might be given of individuals who, on particular occasions, have been harassed into submission to the religion of Quran. But such oppression is wholly without the sanction of Muhammadan law, either religious or civil.....The same doctrine is upheld by the decision of Muhammadan doctors. When Moses Miamoides, who, under the fanatical rule of Almohades, had feigned conversion to Islam, fled to Egypt and there openly declared himself to be a jew, a Muslim juriconsult from Spain denounced him for the apostasy and demanded that the extreme penalty of the law should be inflicted on him for this offence ; but the case was quashed by Al-Qadi Fadil, the talented Qadi, the title by which Ali Abdur-Rahim (1135-1200) is commonly known and one of the most famous Muslim judges, and the Prime Minister of the great Saladin, who authoritatively declared that a man who had been converted to Islam by force could not rightly be considered to be a Muslim. In the same spirit, when Ghazan (1295-1304) discovered that the Buddhist monks that had become Muhammadans

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at the beginning of his reign, (when their temples had been destroyed) only made a pretence of being converted, he granted permission to all those who so wished to return to Tibet, where among their Buddhist fellow-countrymen they would be free to follow their own faith. Tavernier tells us a similar story of some Jews of Ispahan who were so grievouly persecuted by the governor "that either by force or cunning he caused them to turn Muhametans ; but the king Shah Abbas II (1642-1667) understanding that only power and fear had constrained them to turn Muslims, suffered them to resume their own religion and live in quiet. A story of a much earlier traveller in Persia, in 1478, shows how even in those turbulent times a Muhammadan governor set himself to severely crush an outburst of fanaticism of the same character. A rich Arminian merchant of the city of Tabriz was sitting in his shop one day when a Haji, with a reputation of sanctity, coming up to him importuned him to become a Muslim and abandon his Christian faith ; when the merchant expressed his intention of remaining steadfast in his religion and offered the fellow alms with the hope of getting rid of him, he replied that what he wanted was not his alms but his conversion ; and at length, enraged at the persistent refusal of the merchant, suddenly snatched a sword out of the hand of a by-stander and struck the merchant a mortal blow on the head and then ran away. When the governor of the city heard the news he was very angry and ordered the murderer to be pursued and captured ; the culprit having been brought into his presence, the governor stabbed him to death with his own hand and ordered the body to be cast forth to be devoured by dogs, saying : "What ! Is this the way in which the religion of Muhammad spreads ?" At night-fall, the common people took up the body and buried it whereupon the Governor enraged at this contempt of his order, gave up the place for three or four hours to be sacked by his soldiers and afterwards imposed a fine as a further penalty ; also he called the son of the merchant to him and comforted him with kind words. Even the mad Al-Hakim (996-1020) whose persecution caused many Jews and Christians to abandon their faith and become Musalmans, afterwards allowed these unwilling converts to return again to their own religion and

rebuild their ruined places of worship. Neglected as the Eastern Christians have been by their Christian brethren in the West, unarmed for the most part and utterly defenceless, it would have been very easy for any of the powerful rulers of Islam to have utterly rooted out their Christian subjects or banished them from their dominions, as the Spaniards did the Moors, or the English the Jews for nearly four centuries, It would have been perfectly possible for Sali I (in 1514) or Ibrahim (1646) to have put into execution the barbarous notion they conceived of executing their Christian subjects, just as the former had massacred four thousand Shias with the aim of establishing uniformity of religious belief among his Muhammadan subjects."[10]

I shall end this chapter by a quotation from Mr. Qulliam which describes in very eloquent words the task which I have undertaken :

> "I am aware that I have set myself by no means an easy task, as unfortunately the bigotry naturally arising from years of association with those who have dinned into their ears denunciation of every faith (I may substitute theory) except their now, must have a considerable hold upon the minds of the readers, together with the propensity which is so common in all human beings to cling to the ideas with which they have become familiarised from childhood, rather than adopt new ones. In every sphere of life, an innovator is considered an enemy, a fool, a mad man by the majority particularly so by those who practise, or whose pet theories his discoveries supersede."[11]

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Fortunately for me I have put forward no theory of mine, but I have taken my stand upon the teachings of the Holy Quran, the Holy Prophet and every weighty and high judicial opinion.

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1. Tabri Vol. 4 p. 1875.
2. Mabsut Vol. 10 p. 110.
3. Fathul Bari Vol. 12. p. 251.
4. Muir : The Early Caliphate p. 15.
5. Minhaj-us-Sunnah Vol. 3. pp. 61-62.
6. Hughe's Dictionary of Islam p. 16.
7. The truth about Khilafat 12, 13, 43, 44.
8. Inquiry report p. 228.
9. Ibid p. 229,
10. Arnold: Preachings of Islam pp. 341-344.
11. Qulliam : The religion of the sword pp. 1-2.

European Muslim Missions Conference

The seventh Eurpean Muslims Missions Conference was held in Copenhagen from 15th to 17th September, 1961. The following delegates were present: Mr. Rahmat Khan Chowdry (England), Mr. Q. U. Hafiz (Holland), Mr. S. Nasir Ahmad (Switzerland), Mr. M. A. Latif (Germany), Mr. K. I. Zafar (Spain) and Mr. Kamal Yousuf (Scandinavia).

In the course of their deliberations the delegates reviewd the activities of the various Ahmadiyya Muslim Missions in Europe during the past year and held a general exchange of views on the various aspects of their work. Plans for the extension of the missionary activity in Europe were discussed and important decisions made.

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In order to ensure a closer contact between new Muslims in Europe, it was decided to hold Conventions of European Muslims in the various countries of Europe.

The Conference took notice of the fact that in the near future the first mosque of Switzerland was to be built in Zurich. A mosque in Copenhagen is also being planned.

The delegates took a serieus view of the lack of religious tolerance in Spain where the Muslim missionary, Mr. K. I. Zafar has been working for the past fifteen years under extreme restrictions due to lack of religious freedom. A resolution to this effect was passed:

"This Conference of European Muslim Missions held in Copenhagen from 15th to 17th September, 1961, would like to draw the attention of the Spanish Government to the lack of religious freedom in Spain. Since Christian missionaries are working in Muslim countries also, it is time for the Spanish Government to revise their policy in respect of the Muslim missionary. In this age of fast technical advancement which is enabling increased human contact between nations and peoples, there is no place

for religious intolerance. It is, therefore, to be hoped that in not all too distant future religious freedom will be guaranteed in Spain as well."

In Copenhagen and Elsinore two public meetings were held with speeches by A. S. Madsen, S. M. Eriksson, S. N. Ahmad and M.A. Latif. The delegates were given a reception on the 16th at the Town Hall of Elsinore where Councillor Axel Petersen presented an address of welcome on behalf of the Mayor of Elsinore. Mr. R. K. Chowdry, Imam of the London Mosque, thanked the Town Council on behalf of the delegates.

A Press conference was convened in Copenhagen on the 15th. The Secretary of the European Muslim Missions, Mr. S. N. Ahmad, made a statement to the Press and later questions of the journalists were answered by the delegates. Scores of newspapers published news of the Conference with photographs.

It was decided to hold the next European Missions Conference in Zurich from 6th to 8th September, 1262.

Press Statement made on the occasion of European Missions Conference, Copenhagan - 1961

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This is the first European Missions Conference to be held in the Scandinavian countries, and 7th of its kind. Earlier conferences were held in London, The Hague, Zurich and Hamburg.

The delegates attending the Conference are:

Mr. Rahmat Khan Chowdry	(from *England*)
Mr. Abdul Latif	(from *Germany*)
S. Nasir Ahmad	(from *Switzerland*)
Mr. Qudrat Ullah Hafiz	(from *Holland*)
Mr. Karam Ilahi Zafar	(from *Spain*)
Mr. Kamal Yousuf	(from *Scandinavia*)

The missionary work which the centres of Islamic activity are doing in Europe (London, Hamburg, Frankfort, Zurich, The

Hague, Madrid, Copenhagen), is carried out under the auspices of the Ahmadiyya Movement in Islam—the only organised Movement within Islam working actively for the cause of Islam all over the world.

This Movement was founded in the then India in 1889 by Hazrart Mirza Ghulam Ahmad of Qadian, who announced that God had raised him with the mission of spreading Islam all over the world and to address a special invitation to the Christian nations of the West. This was in accordance with the prophecies of the Prophet Muhammad who had foretold the advent of the Promised Messiah in Islam.

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The present Head of the movement is second Successor of the Founder. He is Hazrat Mirza Bashiruddin Mahmud Ahmad and is at the head of affairs of the Movement for more than 47 years. All the missionary activity has been planned, organised and supervised by him. The present headquarters of the Movement are at Rabwah, Pakistan, where the Movement migrated to on the partition of the sub-Continent in 1947.

The missionary centres in Europe have published a lot of literature on Islam. Translations of the Holy Scripture of Islam, the Quran, have been printed in English, German and Dutch. A Danish translation is being published in instalments. A monthly, "Der Islam", is published in Zurich for German-speaking countries. Another, "Al-Islam" is published in The Hague. In Scandinavia, "Aktiv Islam" is pnblished. In London, "The Muslim Herald" is published. Mosques have been built in London, The Hague, Hamburg and Frankfort. The building work on a mosque in Zurich is starting soon.

Lest someone among you should run away with the wrong notion that the Ahmadiyya Movement is a community of rich businessmen, it must be pointed out that it is not so. It is neither the numbers nor the financial strength which make the thing work, but a rare spirit of sacrifice, almost unknown and unimaginable for the people in the West, coupled with a zeal to serve the cause of Islam at all costs is responsible for the world-

wide activity which the Movement is unfolding.

There is no State aid coming from any government in any country. The average member of the Ahmadiyya Movement is not wealthier than the average Pakistani or Indian, and from Western standards they are all very poor, indeed. But such is the spirit of sacrifice and such the conviction of the promises which God has given in regard to the final triumph of Islam through the Ahmadiyya Movement that everyone in the Movement is filled with a keen sense of duty towards Islam. It is. not possible to over-emphasize this zeal, and the spirit of sacrifice can simply not be described properly ; it is a phenomenon.

Although the work in the West is being done among Christian nations, ours is not really a fight with Christianity. The Church may like to see in us an enemy, but we do not regard ourselves as the enemies of Christianity. Our enemy is the general godlessness and the wave of irreligiousness and the all-engulfing materialism. Although the Church cannot be blamed directly for materialism, the wave of irreligiousness may be attributed to the teachings of the Church. People who did not find any satisfaction in the teachings of the Church, started, in the course of time, to become sceptic towards religion as such. They forgot that all religion was not the Church alone. Thus, irreligiousness is the legacy of the Church—and that leads to materialism.

The Church was never prepared to face up problems and conditions of time, yet always willing to make compromises, yielding a bit here and a bit there, thus weakening itself and weakening the cause of religion. This has made also our job more difficult.

We do not fail to notice vivid signs of serious cracks in the structure of the Christian Church. But we are not going to build upon the ruins and debris of Christianity; we are planning and projecting a new builbing on new foundations.

In its fight against Islam, the Church did not hesitate to fabricate the ill-founded charge of the use of violence allegedly inculcated by Islam for the spread of Islam. It must be said with all vehemence that the charge is a lie and deserves to

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be treated as such.

The world is stumbling from crisis to crisis; all recipes have failed, which shows that the basis of all solutions hitherto tried has been wrong. There is a forgotten factor which is now itself absorbing our attention. That factor is God, to attain to Him we need religion, and Islam is the only practicable and feasible representation of religion in face of our world troubles. This is the last hope for mankind which has been groping in darkness for so long. Never was the need so great, and never was the solution so near at hand.

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S. Nasir Ahmad
Secretary European Missions

The Ahmadiyya Movement in Islam

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, District Gurdaspur, India, when he started initiating members under certain conditions. He claimed to be the Promised Messiah and Mahdi. He made the startling disclosure that Jesus Christ had escaped the crucifixion and died a natural death at the ripe old age of 120 and was buried at Srinagar, Kashmir. His claim to be the Mahdi, Messiah and Krishna raised a storm of opposition from the ranks of Muslims, Christians and Hindus of the Indian sub-continent. But the number of his followers daily increased and extended into hundreds of thousands by the year 1908 when he breathed his last.

He was succeeded, on his death, by Hazrat Maulavi Noor-ud-Din, one of the most devoted of his followers as his First Successor. The Ahmadiyya Community, at his demise in 1914, elected Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, son of the Promised Messiah, as his Second Successor.

During the tenure of his office, he particularly emphasized the propagation of the true principles of Islam and sent missionaries abroad. There is now a network of Ahmadiyya missions all over the world. Another feature of his Caliphate is the erection of mosques in the leading towns of Europe, America and Africa.

After the partition of India in 1947 the headquarters of the Ahmadiyya Movement moved to the newly-erected town of Rabwah in West Pakistan.

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Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from

The Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah.,
West Pakistan.

AHMADIYYA MUSLIM MISSIONS

1. Ahmadiyya Muslim Mission, 63, Melrose Road, London, S. W. 18, U. K.

2. Ahmadiyya Muslim Mission, Die Moschee, Oostduinlaan 79, Den Haag (Holland).

3. Ahmadiyya Muslim Mission, der Islams, Anna Heer Str. 18, Zurich 57, Switzerland.

4. Ahmadiyya Muslim Mission, C. Ciudad Real 12, 10 Izda, Madrid, Spain.

5. The Mosque, Hamburg-Stellingen, Wilckstrasse 24, West Germany.

6. Mr. Kamal Yusuf, Poste Rastante Homd Kontoret, Copenhagen, Denmark.

7. Ahmadiyya Muslim Mission, 2141, Leroy Place, N. W., Washington 8, D. C., U. S. A.

8. Ahmadiyya Muslim Mission, Upper Corapachaima, Calcutta Settlement, Trinidad.

9. Maulvi M. Ismail Muneer, H.A., Ahmadiyya Muslim Missionary, Rose Hill, Mauritius.

10. Ahmadiyya Muslim Mission, P.O. Box No. 418, Lagos, Nigeria, West Africa.

11. Ahmadiyya Muslim Mission, P.O. Box No. 39, Saltpond, Ghana, West Africa.

12. Ahmadiyya Muslim Mission, P.O. Box No. 554, Nairobi, Br. East Africa.

13. Ahmadiyya Muslim Mission, P.O. Box No. 11, Bo, Sierra Leone, West Africa.

14. Ahmadiyya Muslim Mission, Djl Balikpapan 1/10, Djakarta, 1/13, Indonesia.

15. Ahmadiyya Muslim Mission, P.O. Box No. 666, Jesselton, Br. N. Borneo.

16. Ahmadiyya Muslim Mission, 191, 28th Street, Rangoon, Burma.

17. Ahmadiyya Muslim Mission, P.O. Box No. 22, Katong, Singapore, 15.

18. Ahmadiyya Muslim Mission, 99, Driebergs Avenue, Colombo, 10, Ceylon.

19. Haji Muhammad Ebbah, Cagayan, de Sulu, Philippines.

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